

THE CIRCULAR.

PUBLISHED WEEKLY.]

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel xii, 4.

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

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THE CIRCULAR,
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By Robert Porter.
AT TWO DOLLARS PER ANNUM.—PAYABLE AT
THE EXPIRATION OF THE FIRST SIX MONTHS.
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A NEW SCHOOL.

Mr. Davenport,

Respectfully informs the citizens of Wilmington, that he has lately opened a SCHOOL for Boys, in the room adjoining the Second Presbyterian Church, in this town: in which will be taught all the various branches of an English education. Scholars will also be admitted in the study of the Latin language—and Globes furnished for those advanced in Geography. The Catechisms of the different Churches will likewise be taught to those scholars whose parents may wish it.

Particular attention will be paid to the moral deportment and chaste conversation of the pupils. Mr. D. being a stranger in Wilmington, respectfully begs leave to offer the following letter of recommendation, selected from a number in his possession:

"COVENTRY, (Conn.) Sept. 21, 1824.

"This may certify, that the bearer, Mr. Bishop Davenport, sustains a good moral and christian character; that he has spent several years in the employment of instructing youth. I consider him uncommonly well qualified for this employment; and as possessing a very happy talent for teaching and managing a School; and am persuaded, that he will not disappoint the highest expectations of those who may employ him as an instructor.

"CHAUNCEY BOOTH, Pastor of the
"1st Church in Coventry."

THE PRICES OF TUITION, ARE:

For Reading, Writing & Arithmetic, \$4 per qr.
English Grammar & Geography, 5
The above, with the use of Globes, 6
The higher branches, 7
Nov. 12, 1824.

MR. DAVENPORT'S SCHOOL.

[See Advertisement on first page of this paper.]

The Subscribers having attended the late Examination of Mr. Davenport's School, are

happy to state, that the exhibitions given by the scholars in Reading, Spelling, Writing, and English Grammar, were such as to confer much honor on both Teacher and Scholars.

The discipline of the School, the respect and apparent affection of the scholars for their Instructor, impressed us very favorably as to his skill in government—no mean part of a Teacher's qualifications.

From what we have heard of his careful attention to the morals of his pupils—his willingness, when parents request it, to instruct the children in the Catechisms of their respective churches, and his general devotedness to the business of his charge, we cannot but regret the scanty patronage which his School has hitherto received, and express our ardent desire that an Institution so well managed, may meet with more general attention and support.

E. W. GILBERT,
GEORGE JONES,
ALLAN THOMSON,
ROBERT PORTER.

March 4, 1825.

RELIGIOUS.

From the Connecticut Observer.

THE RIGHTS AND DUTIES OF DIFFERENT DENOMINATIONS OF CHRISTIANS.

It is taken for granted, generally, that the existence of different denominations of christians is a great calamity; and that great evils have attended the existence of the church in separate, and I may say in hostile communions, is certain as we have already shewn. But that evil only has been the consequence of these divisions and sins of the church in rival and opposing communities, is by no means true; and that in their most imperfect and culpable condition they have been a kind of necessary evil, permitted, in the providence of God, for the prevention of greater evils, is highly probable. The evils produced in the natural world by waves and winds, are multitudinous and great; but they are only the partial evil which results from the operation of several laws which are essential to the purity of the atmosphere, and the ocean, and to the preservation of the health and life of the world. That all the providential ends of heaven in permitting diversities of opinions, and different denominations of christians with their attendant evils, can be discerned by our short-sighted vision, is not to be believed. But some of these ends are so obvious as not easily to be overlooked or misunderstood.

1. The Bible has by these means been preserved uncorrupt.

The collision between Jews and christians in the primitive age, and when that ceased, between christians and the early heretics, and when these passed away between one sect of christians and another, has rendered it impossible for any one at any time materially to alter the sacred text. Christians were not allowed to do it by the enemies of the cross; and heretics were forbidden to it by the vigilance of christians, and rival sects were soon allowed to arise to guard the sacred volume. In this manner the wrath of man has been made to praise Him. The enmity of man against God, and his hatred of the truth, and all the sinister passions of man have in this manner been made to stand as sentinels around the sacred volume to guard it from corruption; and though these have been evils, how much greater had the evil been of the corruption of that holy book!

2. The correctness of the translation of the Bible into all languages is made singularly manifest by the existence of different denominations of christians.

Had they all remained of one harmonious communion, the question might be urged with great plausibility, How do we know that these christians have not accommodated their Bible to their wishes? But when we find all denominations appealing to the same original record, & all of them encountering texts in the translation which it would be for their interest to alter and save a multitude of words; and when we find these texts for or against particular doctrines to stand substantially the same in all versions of the

Bible in every language and in every age, it is manifest that there has been no sectarian tampering with the translation, and that it declares truly in every tongue the wonderful works of God. It is no small advantage that the Bible, now about to become universal, should go out to the world with such evidence that it still speaks on all subjects as the Holy Ghost gave utterance to those who were inspired at first to indite the word of life.

3. These divisions of christians, sinful as they may have been, and in themselves considered, to be deplored, may be the providential means by which it has pleased a holy God, to prevent, at any time, the total extinction of the truth.

When there was but one denomination in the Jewish church, the Law of the Lord was lost, and the true religion almost supplanted by superstition and idolatry. And when the Papal Hierarchy arose, and by fire, and bribery, and fraud, deceived and coerced the christian world within the limits of one communion, and exhausted all the powers of civil and ecclesiastical despotism to create and perpetuate unity of faith: then had it not been for the few confessors who lifted up their dissenting voice, at different times, and for the sects of the Waldenses and Albigenses, and for the strong notes of remonstrance raised at length by Luther and the heroes of the Reformation, the moral sun had endured a perpetual eclipse, and all the nations had worshipped idols, or wandered after the beast.—Religion is a treasure too important to be entrusted to a single vessel whose shipwreck might bury it in the deep; and therefore God has permitted different denominations to launch each its own frail bark on the tumultuous ocean, freighted with the heavenly treasure.

4. The existence of different denominations has secured to the church a wider range of practical knowledge, and a greater amount of salutary usage than could have been expected from one great, prosperous, unmoiled denomination.

If we are correct in the opinion, that God has not tied his people down to any exact pattern in respect to forms, but has given to them wisely, a wide latitude for the exercise of human discretion in accommodating the administration of his worship and ordinances, and of the laws of his kingdom to times and circumstances: then it is no more to be expected that any one denomination has hit upon the way which is in all respects absolutely the best, and which is absolutely perfect, more than that one class of husbandmen have hit upon the best mode of agricultural management, to the exclusion of all possibility of improvement from the wisdom and experience of another class.—Indeed, if we consider the diversities of human intellect, and knowledge, and taste, and habit, and condition in society—it may be questioned whether any one mode of worship, or manner of administering the laws of Christ, can be exclusively and universally the best, any more than some one mode of husbandry can be the best in all countries, and climes, and soils.—No one denomination is perfect in its own way, though probably every denomination has some peculiar excellencies which others have not; and many of these may be peculiarities which belong to the system, and can no more be blended in any one system, than all the advantages of the frigid and temperate and torrid zones can be concentrated on some single spot.

In some respects the Moravians excel all other denominations; but in acquiring these advantages they have to forego others of great magnitude, which are possessed by some other denominations.

The Methodists embody a great amount of practical wisdom in their system of Itineracy. It grew up gradually under the eye of a wise man who lived to a great age to revise and enlarge and amend it—and is made as perfect, perhaps, as the nature of that system can be made. But while it embraces advantages, and answers ends which other systems do not, it is obliged, in order to secure these peculiarities, to forego, in a measure, advantages which other systems enjoy.—And in like manner the Friends have some points in their worship and discipline pre-eminently good—while

probably they lack some things of pre-eminent importance possessed by others.

The Congregationalists also, and the Presbyterians, and the Episcopalians, and the Baptists have each their excellencies and defects, which can not easily, if at all, be separated from their respective systems. But though all the excellencies of each denomination cannot be compiled into one system, at all, more than motion and rest can be united, or extemporary freedom with set forms; yet there is room for correction and revision in every denomination, and a fund of practical wisdom among the different sects—for each sect to avail itself of, in the improvement of its own system. Hitherto prejudice and self-sufficiency have prevented the inter-communion of experience and practical improvements—and it has been a sufficient reason for not adopting a salutary practice that it was the peculiarity of some other denomination. But when this foolish and criminal selfishness shall sink and disappear, as the tide of holy love rises in the hearts of christians, each denomination will be as ready to avail itself of the discoveries of others, as philosophers now are to avail themselves of each other's discoveries in philosophy and mechanism. And when this time shall come—and I trust it is near at hand—then the end which God saw from the beginning, will begin to disclose itself to us. Then we shall perceive that all his people, in all their different wanderings, have been employed by heaven to explore different fields, and to bring in each their treasures of experimental knowledge to assist in building, in the most perfect practicable manner, the universal temple in which all nations shall worship God; and happy is that denomination which, in the light of that trying day, does not, in some respects, suffer loss; and thrice happy the community of christians which shall bring in, as the result of its researches, the greatest amount of gold and silver and precious stones, and the least amount of wood and hay and stubble.

5. Another obvious design of Providence in permitting the divisions and alienations of christians has been, to prevent inactivity and sloth, and to provide an effectual stimulus to fidelity and enterprise.

Notwithstanding the powerful action which we witness on every side, man is by nature slothful, and needs to be pushed into action by a stimulus as constant and powerful as the *vis inertiae* to be overcome. That entire course of miscellaneous industry which blesses the world, moves on under the impulse of a constant and a stern necessity; few being able to hold without it their relative station, and none without it to rise to those higher places of ambition or wealth or pleasure which they covet. But place the ministers of Christ in such circumstances of ease and safety as shall supersede the necessity of constant vigilance and constant faithfulness in their high calling; and however the stern piety of a single generation might grapple with the temptations to indolence and escape absolute defeat, the second, or at most the third, would settle down contented in a condition of inglorious indolence. The protection and wealth and power and honor awarded to the clergy in the Papal church, produced in the mass, ignorance, imbecility and a moral stagnation and putrefaction which ultimately will bring her to the dust. The vast revenues of the English church lavished on her clergy, though they produce occasionally able champions, are gradually weakening her defence, and increasing the relative power of seceding communions. No plan was ever more at war with philosophy or religion, than that which would make men learned by giving them leisure without the stimulus of necessity; or good men and good ministers, active and faithful, by removing far from them all care and all personal responsibility. No christian communion can long flourish, whose clergy are chosen and supported by the government, or by patrons, and who are wholly irresponsible to the people whom they serve. Ministers of Jesus should be elected by their people—should receive a competent but not an affluent support—and should hold what they do receive only during good behaviour, i. e. only while they perform with fidelity the duties of their high calling. But as all

people will endure, and all ministers and churches without excitement will indulge in negligencies and deficiencies injurious to the cause; it seems to be necessary that there should be applied, providentially, some powerful stimulus to good works, if not to love. And this stimulus our heavenly Father finds in the sinful selfishness and ambition and enmities and aggression of his children of various denominations who name the name of Christ.—He could still these risings and dashings of wave against wave—but in the present low state of holiness it would produce a dead calm, in which every living thing in the sea would perish. What would become of the population of great cities if no motive but prospective benevolence excited one great, safe, powerful denomination to build churches, and multiply the means of grace?

In England the churches of the establishment will not accommodate half the population.—Goaded as she has been by Dissenters almost to desperation, what then had been the condition of the population of England if all the places of worship built by Dissenters had never been, and all the excitement of the established church to build churches, applied by Dissenters, had been withheld? In all the cities of our own country, after all that religion and ambition have done in the various denominations, nearly a quarter of the population could not be accommodated with places of worship if they should be disposed to attend. What had been their condition then, had no enterprise been put in requisition but the unstimulated, unambitious, indolent enterprise of one denomination? Who would provide teachers equal to the rapid increase of our population, if all our twelve millions were of any one denomination? The efforts of all denominations stimulated by each other's provocation to good works, lag and fall far behind the tremendous exigency of our land. O what if there had been but one organized body to explore and see and feel, and lift up the voice, and put forth a helping hand! Surely, with all that has been done by the rivalry of all, we are still in a condition so appalling, that if any denomination will send out a single additional laborer to cast out devils in a manner ever so feeble and imperfect, we may all bid him God-speed;—we may all rejoice in his success as a glorious achievement, compared with the demoniacal possession which would have remained in every place where he sets his foot, and exerts the power of Christ.

We may observe also, that in every religious society there will be given a number of active, influential men. There might be more were there anything to do; but the exigencies of each society not requiring a greater number, these will take the lead in active enterprise. But suppose the society to consist of two thousand persons able to support two ministers—if you divide it, you double the number of active and influential men devoted to the cause of Christ; and under this double moral influence, a much greater proportion of this two thousand will attend worship in two places of public worship than in one, and double the amount of pastoral labor will be performed—and probably nearly double the number of souls will be saved. This subdivision has its limits, within which it is pernicious. When it has descended until the parts are unable to sustain the responsibility of supporting the gospel, then each denomination operates as a sentinel to exclude the stated worship of God in any form, and to perpetuate ignorance, and bad passions, and irreligion, and immorality. But the distribution of the population of the land to a certain extent into separate communions answers, undoubtedly, the good effect of the division of labor in the arts, and of a spirit of vigilant and energetic rivalry on any subject.

6. The temporary alienation of different denominations may have been intended, by heaven, to prepare the way for the unparalleled efficiency which will attend their evangelical concurrence in the great operations which are to terminate in the subjugation of the world to Christ.

When all denominations of Christians unite for the attainment of one great object, their concurrence baffles opposition, and surmounts obstacles, and achieves wonders; and the efficacy of this voluntary concurrence is greater than the energies of one homogeneous body can be made to be. Bible Societies rise under the patronage of all denominations with a moral sublimity and power greater than if all the Christians of the world had always been of one heart and one way. The consideration that Christians of all denominations are united to spread the Bible without note or comment, pays a noble homage to that holy book, secures a salutary vigilance and a

holy emulation, while it renders opposition hopeless, and makes it even an excitement to increased energy of action. Nor is it a small item in the list of providential good brought out of evil, that the multiplication of religious denominations under our free representative government, excludes forever the domination of one sect over others, by a religious establishment, the greatest calamity with which the church of God has ever been afflicted.

The idea that any one denomination of Christians is so exclusively perfect as to demand the exclusive patronage of government, or that any one denomination is the exact pattern to which all others are at last to be conformed, is ridiculous. Perfect uniformity in modes and rights and forms is no more to be expected than it is to be desired. That charity which is the bond of perfectness will doubtless increase, and the holy attractions of love will cause all who love our Lord Jesus, to see eye to eye on the subject of doctrine and Christian experience, and to love one another with a pure heart fervently, and to mind each his own and each the things of others with mutual complacency and good will. Thus united in Christian doctrine, in Christian experience and in Christian univision enterprise—Ephraim will not vex Judah nor Judah vex Ephraim, but the twelve tribes, if there shall be so many, will to all essential purposes, become one tribe; while on those points on which they can differ without harm, their distinctive traits may remain to afford new efficacy to their purified emulation.

Communications.

For the Circular.

NO MATTER WHO—No. VIII.

A plea for our Lord Jesus Christ, for the many thousands of our fellow sinners, who are daily perishing for lack of knowledge; and for "poor and pious young men."

ADDRESSED TO MINISTERS OF THE GOSPEL.

"But foolish and unlearned questions avoid."—2 Tim. ii. 23.

"Such curious questions, as often appear to spring from a depth of discernment, reflection and erudition, but which, in fact, are suggested by ignorance and folly."—See Scott's Notes.

Dear Brethren—Our brother C's fifth question is—"Have not the most pious and useful ministers of the gospel had a knowledge of the original languages of scripture—and has not this knowledge contributed, in a great degree, to their usefulness?" The apostles Luther, Luinglius, Melancthon, Calvin, Owen, Watts, Baxter, Whitfield, Wesley, and the Careys, Morisons, Milnes and Martins, of the present day—all are examples of the vast usefulness of learning, when devoted to the cause of Christ.

To this long question I answer—That many pious and useful ministers have had a knowledge of the DEAD languages. And this has been absolutely necessary, at least, of the Latin, in order to read the Book of God, at all—This blessed book had been brought down to the nations of Europe, in the Latin language, till Luther finished his translation of it into German, in the year 1530—There had been some translations, though of partial circulation, before.

But it was not a knowledge of the DEAD languages, which enabled these men of God to bring about the great and glorious work of "the Reformation!"—It was not this which mainly "contributed to their usefulness."

For their opponents were as learned in this kind of learning, as they, and living at the very seat of the learning of that day, at boasted Rome, were doubtless, more so. And, they must have read the ancient fathers as well as the Reformers. But the Reformers excelled their blind and ignorant opponents, in this—They had read the book of God, more. They had read what the holy and unlearned men of God had, anciently, spoken, as they had been moved by the Holy Ghost. And it was of no consequence, what language they had read these divine teachings in.

And the same SPIRIT, which blessed this fallen world, with the holy scriptures, opened the understandings of the Reformers, to understand them, and their hearts to receive these heavenly truths, in the love of them. These teachings of the HOLY GHOST, made them zealous and bold for the truth—and they could not but speak and write those things, which they had been thus taught, of God.

And the same Spirit went with their words and writings, and proved, as it ever has done, and ever will do, "powerful to the pulling down strong holds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and

bringing into captivity every thought to the obedience of Christ."—2 Cor. x. c. 45 v.

O! how, blindly and wickedly, prone have the learned men, of this world, ever been, to ascribe the glorious works, of God's Spirit, to the superior learning, talents, reasoning and eloquence, of their fellow worms; thereby, to exalt themselves and their own learning—Yes, proudly to arrogate, to themselves, the honor of doing what God, only, can do!—When "the Lord our Righteousness" has been, now, for six thousand years, constantly, teaching men, by his works and by his word, that it "is not by might, nor by power, but by my Spirit, saith the Lord of Hosts," that these things are done.—See Zach. iv. c. 6 v.—And the truly learned Scott's Notes and practical observations, on this passage—"To spread the Gospel—we do not need, says he, the assistance of wealth, great abilities, eminent learning; or even the powers of philosophy, eloquence and oratory, but we want men filled with the Holy Spirit, full of faith, heavenly wisdom, holiness, zeal for the glory of God, and love to the souls of men, who would go forth, in simple dependence on the grace and providence of God, to use (no carnal weapons, but) the spiritual armour, provided for them, and by fervent prayer, to seek the blessing, from him alone."

And so, with Owen, Baxter and Watts, though they had a knowledge of the DEAD languages, it was not this that made them, so eminently, useful, in their own day; and will make their divine works useful, to the end of the world. But, directly the reverse is the fact. Other men were as great scholars, in the DEAD languages, in ancient heathen learning, and in the fathers, as they.

These good men gave themselves to the reading of God's word, and to prayer, that they might understand not barely the letter, but the spirit, of the word—Hence, they were enabled to produce such spiritual works.—Not "works of lifeless and useless criticisms,—not contentions and strifes, about words, to no profit."—Hence, the Reformers, and Owen, and Baxter, and Watts, and thousands of protestants have written on all religious subjects, in our own native languages, unspeakably better than any of the ancient fathers. The Latin writings of the best Reformers are well translated into English. "I repeat a remark, (says Dr. Hawes, in his history of the Church of Christ,) I have before made, that all the fathers, I have ever consulted, are but miserable guides to evangelical truth. There is more clearness of Gospel doctrine, more genuine purity of truth, and more beautiful application, of it, to the conscience, in one modern sermon, than is to be found in a folio of St. Ambrose."

But, Oh! brother C. how came you to mention the names of Wesley and Whitfield? Did they get their knowledge and their spirit, from Cicero, from Virgil, Horace, Ovid, or Homer, or any of the serpent's classical authors, of Greece and Rome?

How could you help knowing, that the mighty host of lay, and unlearned preachers, sent out, by these men of God, would, immediately, parade before us, with their converts in countless numbers?

When you have these poor and illiterate Methodist preachers in your view, on the one hand, with their spiritual children, all over America, and Europe, (where they are suffered to travel and preach,) and a part of Asia, in multitudes, which no man can number, and your "learned and well qualified preachers" on the other hand, who have toiled all the day and night, and caught so few fish, with their hooks of classical Latin and Greek *polish and bait*, how can you, any longer plead in favor, of the *deep learning* of the DEAD languages, as an indispensable part of the education of poor and pious young men, for the gospel ministry? If you can, you must have a *brazen face*, indeed!—You have, yourself, bro't forward these unlettered Methodist preachers—And how will you get out of your own net! I pity you, brother C!—When a man builds, on the sand, he must be a good builder, indeed, if his own house does not fall, on his own head!

This is the way, that the old Serpent delights to treat those, who attempt to defend his cause!—give them rope enough and they will hang themselves!

But, you say, "our mistaken, but well meaning brother, is ignorant of Latin and Greek." And, of course, he does not know the mighty advantages which attend this knowledge. Perhaps, brother C. your knowledge, of Latin and Greek, and of your amiable Cicero's "Immortal Gods," of his "O! venerable Jupiter, from your lofty Latian Mount," of his "sacred rites, ceremonies

and auspices," and of his "sacred Alban Altars, mounts and groves and shrines of the Gods," raises your contemplation so high, that you do not see these unlearned Methodists, whom you have so thoughtlessly and so unfortunately, brought all around you and about you.

As for the missionaries, Careys, Morisons, Milnes and Martins—you are, nearly, as unfortunate here, brother C. as with Wesley and Whitfield.

Read what Mr. Fisk, one of our ablest missionaries, has written, in a long and truly scriptural letter, on this subject—See No. 33 and 34 of the Circular—"The great body of Moravian, Baptist and Methodist missionaries, have gone into the field, unlearned. But when and where has the Church, ever seen better soldiers, or more glorious success?"

"If the churches do not guard, well, against the *pride of human learning*, they have reason to fear that God will give them some awful lessons, on the subject, that he may "stain the pride of all glory, and bring, into contempt, all the honorable of the earth."

Facts have shewn, and continue to show, abundantly, that "the world by wisdom knows not God,"—a man must be taught to know him "not with wisdom of words, but by the foolishness of preaching." "Every time I turn my thoughts to the present system of education, in its different branches, I feel fully persuaded, that, as the millennium approaches, and the world is prepared for its commencement, there will be a great change, in the whole system of education."

In a future No. the learned and zealous Henry Martin shall give his own account of the evils attending our present classical course.—We have not room for him in this No.

Selected for the Circular.

PACIFICUS—No. V.

The kingdoms of this world shall be embraced, absorbed, and gloriously lost, in the universal and everlasting kingdom of Christ. According to the covenant of peace, which is ordered in all things, and sure, this divine establishment shall be crowned with endless prosperity. The claims of Christ to universal empire are corroborated by the whole Jewish nation: the testimony it bears in support of Moses and the prophets, gives equal stability to the Evangelists and the Apostles: and the most prominent events of numerous ages, prove that the harmonious predictions, of those illustrious men are not cunningly devised fables. When according to our conceptions, his kingdom was slowly rising, as out of a second chaos, its pacific tendencies were hid from the dark, or, at most, twilight ages of mysterious rites; but they are now clearly unfolded, and promise the world, at no distant period, universal peace. The wall between the Jews and Gentiles being demolished, to rise no more, they will cordially blend, through divine influence, into one body; and all knowing the Lord from the least to the greatest, "the earth shall be filled with his glory."

Fourthly, I shall endeavor to prove that Christ's subjects, consistently with their character as such cannot be carnal warriors. We have seen that his kingdom, or church and this world are opposite bodies. Their laws, maxims, prayers, and praises are in a mutual hostility, and can never coalesce. They are as incapable of fellowship as Christ and Balaam. Communion between such powers is morally impossible. They have nothing in common, that pertains to godliness. Equally evident we have found the fact, that no government in the world, except the kingdom of Christ, is of divine origin. The mighty empires of Babylon, Persia, Greece, Rome, and consequently all civil governments, we have seen are of this world: but "submit yourselves," saith the Apostle Peter, "to every ordinance of man, for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him: for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." It must be admitted by all who believe the scriptures, that, in this passage, civil government is correctly styled an ordinance of man; and that, of course, this is the sense of all inspired writers. Isaiah, indeed, has spoken of *Tophets* and *Paul of the Roman government*, as an ordinance of God; but certainly not in a sense dishonorable to *Peter's inspiration*. We have a right, therefore, to conclude that no Christian will venture to say that civil government, of any form, like the kingdom of Christ, is *not of this world*: and it appears, with equal evidence, that in his divine kingdom *alone*, are found the principles of peace. On such data, can it be difficult to

demonstrate that the subjects of this government, cannot, without a sacrifice of character, engage in war? As a warrior, a nominal follower of the meek and lowly Jesus, may retain and improve his standing in the world; but most assuredly, it must be at the expense of his Christian character. Mr. Booth, in his essay on the kingdom of Christ, says,

"The military service of a Christian, as such, is entirely of a spiritual nature. The Christian hero is conformed to the Captain of his salvation, in maintaining the truth, in bearing the cross, and suffering the contradiction of sinners. Some, however, have supposed, that our ingenious author meant to signify, in saying 'The military service of a Christian, as such, is entirely of a spiritual nature,' that, as a citizen, he might engage in war, without the sacrifice of Christian principles. But the supposition leads to palpable absurdities. It says, that, though a Christian, as such, should not slay, but love his enemies; yet he may even laudably, as a citizen, cut them to pieces! It at least, implies that, though a Christian, as such, must be sober, just, and humane; yet, as a man, he may innocently be intemperate, knavish, and cruel! And, that a Christian, as such, should not take his Lord's name in vain; but, as an officer, he may profane it, in perfect consistency with his Christian character! But such distinctions and logic, we hope, for the sake of all that is decent, will no more be mentioned among Christians."

Beyond a doubt, in the phrases under consideration, the excellent writer virtually affirms, that, in every capacity, we must act conformably to the pure and holy laws of Christ's kingdom, or forfeit the honors peculiar to Christians. The apostle John affirms, that if any man will be a friend to the world, he is an enemy to God; but, surely engaging in war is an essential part of conformity and friendliness to the world. Christians are commanded to have no fellowship with the unfruitful works of darkness; and this command is addressed, indiscriminately, to the sexes, on the supposition that war is lawful to Christians, it is so to females, deacons, and bishops; and, of course, we all may piously prepare for it, by acquiring the dexterous use of its weapons! But why should we further prosecute the subject? Only let any unprejudiced man read the principles of our religion, and compare them with the conduct of fighting Christians. After, all whole religious associations, without a dissenting voice, hold, that war is consistent with primitive Christianity! This, however, so far as real Christians are concerned, must be from errors of the head: all hearts, renewed by divine grace, are humane, and for peace, and as it was maintained and pursued by Christ and his apostles. We, ourselves, were once in darkness with respect to war; and in full fellowship with those bodies which held, and still hold, its nefarious principles! We as well as they, and the foolish Galatians, were bewitched; and, as the consequence, affirmed that the kingdom of Christ and the world form one body! that civil government, and the ordinances of the gospel are of a common origin! That there is no difference in the spirits of the legal and evangelical dispensations! And that the supposed collisions of angels, may be regarded as sanctioning carnal warfare! But, those gratuitous assumptions, from which we inferred the lawfulness of war, even "a wise child," may perceive, are each, and every one, perfectly fallacious, and utterly false! To adduce any other proof that Christ's subjects, consistently with their character as such, cannot be carnal warriors, would amount to little short of an insult to the lowest degree of intellect.

What sober man who reflects, will say, that carnal war consists with primitive Christianity? In fine, does it not appear that, in the very proportion that we patronise war, we abandon the religion of Christ? And, as Mr. Judson has justly observed, those who refuse to wash their hands of the blood of war, by bearing a public testimony against it, must be considered as of the war party. There is no other alternative: Christ has decided, that those who are not for, are against him; and that such as gather not with him, scatter abroad. You perceive that we meddle not with the affairs of those who remain in the world. "What have I to do," saith Paul, "to judge them that are without?" And even our Divine Master, when requested only to divide an inheritance, asked who made him a judge in such matters, and refused compliance. The children of this world are sufficiently wise in their generation, to manage their affairs on their own principles. The church and the world build on essentially different foundations; or to change

the simile, make the voyage of life in different vessels, and steer towards opposite points of the compass. They may, and should, be good neighbors, for their mutual advantage; but whenever they attempt a union, in proportion to its extent are its evil consequences. Our object is to bring real Christians to a state of consistency. We have assigned ourselves the easy task of showing the impiety of war; while the masterly pens of a Whetpley and a Worcester are exposing to the candid universe its flagrant impolicy.

THE CIRCULAR.

WILMINGTON, FRIDAY, MARCH 18, 1825.

Those of our subscribers who can make it convenient will confer a favor, by forwarding their subscriptions by the Ministers and others coming up to Presbytery, on the first Tuesday of April next.—As we shall decline publishing the Circular after the first of May next, it becomes very desirable to have all our accounts, relating to it, settled by that time.

We recommend to our readers an attentive perusal of the extract in our paper of to-day, on the subject of "the rights and duties of different denominations of Christians." It is an ably written article, containing correct arguments, enforced by sound and dispassionate reasoning. Indeed so impartially has the writer on this subject, proceeded in his remarks, that we have not hitherto been able to ascertain from them any bias in favor of any one particular denomination of christians. He is a fine christian writer, and we believe that his very sensible observations will be read with interest and profit by all the lovers of genuine christianity, and, in short, by every sect. Let the length of the article deter no one from reading it.—We don't request our readers merely to read it; but we wish it read carefully.

Extract of a letter to the Editor of the Circular, dated

"Andover, Th. Sem. 8th Feb. 1825.

"DEAR SIR—When I last saw you, I intended, if Providence permitted me, to visit this Institution, to give you an impartial view of the state of religion in the Institution and the adjacent region. Several circumstances, you are well aware, have occurred to render this section of the union very interesting to the Church.

Here the Pilgrims first landed; here were established the first Christian Churches in the New World; here was an asylum for the oppressed and persecuted in the Old World; here was given the first check to British encroachments; here the means of education for all ranks have been provided; and from our fathers we have imbibed those domestic habits that render New-England dear to all her sons. While recording these blessings, with pain and reluctance we look back and reflect upon the apostasy of her sons. It is well known, that the Pilgrims embraced the doctrines of the Reformers. They were Protestants.

"I suppose not half a century elapsed before they were, many of them, very moderate Calvinists. Before another half century had expired, many ministers and churches had become rank Armenians. At the close of another half century, some were avowed Unitarians; and at present, not a few have acknowledged themselves Humanitarians. When I speak of Armenianism, I do not mean what a large portion of good christians believe, who are zealous for revivals of religion and believe firmly in the Trinity: but I mean that kind of Armenianism which rejects the doctrines of depravity and of regeneration, and thereby cuts down the standard of true piety.

"It is well known, that the orthodox churches were so amalgamated with the other, and that such was the diversity of feeling, that, for a long time, no separation could take place: and when it was done, it was almost at the point of the bayonet.

"I know that the Presbyterians of the South, at least some of them, have reflected very severely on the orthodox of Boston for not separating sooner. Those who thus judge, know nothing of the matter. You ask, what is the state of things now? I answer decidedly—growing better every day. There is springing up a new spirit—a spirit of prayer and revivals, which will accomplish more than the sword of controversy, or the philosophy of the schools.

"Truth will only be elicited by a spirit of inquiry. There is much more inquiry on the subject than formerly. Bible classes are attended with a sort of enthusiasm, by persons of every age and condition. The remark has been made, and I think truly, that the Scriptures are read fifty per cent. more than they were thirty years ago. There is now a revival of religion in Salem, and other towns adjacent.

"When truth is fairly exhibited, recommend itself: so when error and its own habiliments, it will be self-avoided. It is by no means discovered that a Unitarian church is established amidst a revival; provided they avow sentiments and let the world know of it, or rather their disbelief—for the of their late churches is to disbelieve and every one of the fundamental of christianity; which you will ascertain referring to the late sermon of J. man, and a review of the same, published.

"When error assumes this shape, friends of truth need not be troubled. Ministers gird on the sword of opposition and christians arise in their might and opposition will stand about this has been exemplified in the New-England. When they have an enemy has sown tares. When the Spirit of their Master, Truth, triumphed, and Piety prevailed.

"This Seminary has done more advancement of truth than I have before my acquaintance with it, and has stood like a beacon upon the hill to give light to the world.

"I came here with no prepossession in favor of this Institution. I think candidly, and decide fairly. I think South when the review of Dr. M. came out, and heard him brazenly heretic, and the Seminary challenge half Unitarian. Now this is false right. The sermons of Messrs. M. Stuart, and Dana, were reviewed "Christian Spectator," a work appraised all the Churches, and they were forced to disagree in no essential. There are terms in Dr. M.'s which all would wish expunged: principles are orthodox. Mr. Stuart has been attacked in the "Christian Spectator," and branded as half Unitarian. It is well known that he has fortified orthodox camp with a stronger bulwark than any man in America. He has taken that is tenable, and entrenched it on his side. From his argument there is no appeal. He has decided the question of nature and use of language, and the law of exegesis. One argument of this kind is worth a volume of dissertations that a man of science will confute.

"Now I ask whether the treatment some of the Divines of New-England have borne the heat of the battle, befitting. If those who reflect upon them will take matters of fact, and relate them as they are, nothing more will be demanded. If there be any error, here let it come out—and it will come—for nothing is here "done in a corner."

"From this place have gone forth Missionaries to almost every part of the world: others are looking forward to the field with anxious feeling—looking to "go far hence to the Gentiles." We hear of revivals in every part of the world. God has wrought wonders in "Pagan India." Hamilton College, (New-York,) has experienced a refreshing from the Lord; and in many churches in that vicinity, great multitudes are turning to the Lord. In Ballstown, N. Y. and the neighboring churches, there are extensive revivals.

"Who can look upon the present state of the world without emotion? What christian can think of Zion; and not pray for her prosperity? Who that believes in the universal spread of the Gospel, and the future triumph of the Church, will not long to thrust in the sickle and reap in the harvest of the Lord?

"I believe as much in the Piety of "Tom Paine," as in that professor, who can be cold and indifferent at this glorious time of the Church. The Gospel will triumph; and the Saints of the Most High God shall inherit the earth.

"Farewell, Dear Brother—May every blessing attend you. P."

The Presbytery of New-Castle meet, agreeably to adjournment, on the 1st Tuesday in April next, at 12 o'clock, in the Union Church, under the pastoral charge of the Rev. E. K. Dare.

Sermon by the Rev. Mr. Magraw; or, in case of his absence, by the Rev. Mr. Graham.

The Presbytery of Lewes meet, agreeably to an order of Synod, in the church at Buckingham, under the pastoral charge of the Rev. Mr. Kennedy, on the first Tuesday in April next, at 12 o'clock.

Sermon by the Rev. Mr. Slemmon; or, in case of his absence, by the senior minister present.

fender of Christianity. At the conclusion of this narrative, his lordship confessed, with the most noble candor and truly Christian humility, that it was his own history which he had just been relating; upon which unanimous applause burst forth with a sort of transport, and were frequently repeated. The speaker himself was affected even to tears, and every eye beamed with emotion and pleasure. Profound silence followed these plaudits; each individual seemed to look into himself and to examine his own heart; and a long interval ensued before the speaker could resume his address. He concluded with a zealous exhortation to persevere in a work calculated to produce every where such great effects. The Earl of Roden is one of the most distinguished Irish noblemen, young, and of a most noble deportment. He has served in the army, is a peer of the realm, and occupies a high situation at court.

Ch. Obs.

Unreasonable.—A man was recently committed to jail in Philadelphia on a debt of 26 cents!

EDUCATION.

THE subscriber gratefully returns his acknowledgments to the inhabitants of Wilmington and its vicinity, for the liberal encouragement he has received, since his re-commencement to teach in the Academy, and respectfully solicits a continuance of their patronage. He embraces this opportunity to inform them and the public generally, that he has engaged a young man (lately from Europe) who is well qualified to assist him in the classical department, where his pupils will be carefully instructed in the Latin, Greek & English languages grammatically; Writing, Arithmetic, Book-keeping, (single and double entry,) Euclid's Elements, Geometry, Trigonometry, with their application to Mensuration, Gauging, Surveying and Navigation; Geography elucidated by the Maps and Globes, &c. Having taught the above branches in this Borough for several years with success, he presumes the public are so well acquainted with his qualifications as a teacher, to render any thing further on the subject unnecessary. Young gentlemen will be accommodated with tuition, boarding and washing on reasonable terms, by application to

WM. RANKIN.

Wilmington, March 11, 1825.

Ladies' Department.

From Fordyce's Sermons to Young Ladies.

An accomplished woman never can become an object of neglect: she must always remain an object of distinction amongst her acquaintance. When she was young, she might please more; but as even then she pleased chiefly by her mind, she will before continue to please still. The dissipated few, at least, will discover in her, "a woman, which neither the inroads of age, nor the ravages of sickness can deface." "Declined into the vale of years," she will still, from the superiority of her character, stand forth an exalted figure. Her mind and capacity, joined to worth and modesty, are exempted from the conditionings; which is to lose their influence as they lose their novelty. "The ornamental grace which wisdom shall give to old age," will not appear with less lustre, infirmity shall cause that lead to "The crown of glory which she deliver to thee," will, in reason's eye, give a new dignity from gray hairs: or, according to our inspired author, "gray hairs are" themselves "a crown of glory, being found in the way of righteousness."

Do you know a woman far advanced in age, but yet in virtue and understanding, with mild insinuation, employs them to render wise and happy those about her, especially the young; who, for such in particular, makes every kind allowance, not getting those early days, when she too had in need of indulgence; who, when her health will permit, takes pleasure in being herself surrounded by a circle of youth innocently gay, condescending even to mix in their little sports, and by a graceful complacency of look, and pleasing reminder of ancient humor, to encourage and promote their harmless amusements? Do you know such a woman? Then speak your opinion freely. Will this youthful circle be in any danger of despising her, because she is old? On the contrary, will they not contend with one another, who shall pay her most veneration, who shall stand highest in her affection? Can you conceive a character more respectable, and at the same time more amiable? What is there good or excellent, to which she will not have it in her power to win them?

In truth, most of the grievances complained of by mortals, are self-created.—They proceed from that fondness of fancy which gives consequence to trifles, or from those gusts of passion which produce agitation without cause. But, next to the power of Religion, can you imagine any means of avoiding both, so probable as the wise and calm pursuits to which I would now persuade you? Permit me, my much beloved hearers, to succeed. Defer not, by the cultivation of your minds, as well as hearts, to lay in a store of enjoyment and comfort, such as you can repair to in secret, when all abroad is unsolacing and insipid.

Every thing external is hastening to change and dissolution. You yourselves are gliding insensibly down the current of time. You are on your passage to eternity; and can you bear the thoughts of resigning a passage as important as it is short, to the blind impulse of chance, caprice, and ignorance? Or suppose, you are so far careful of consequences, as to secure a safe arrival; can you, like illiterate and incurious mariners, sailing by some beautiful coast, be satisfied to hurry along without attending to the various prospects & numerous objects which Nature and Art have spread out before you; or, without taking advantage of the best assistance you can find on your voyage, to improve in whatever is instructive, ornamental, and praise-worthy? Have you forgotten that, when landed on the blissful shore, your felicity will bear no inconsiderable proportion to your present attainments in knowledge; that the most enlarged understandings, where the dispositions have been of a piece, will be rewarded by the noblest discoveries; in short, that they who shine now with the fairest lights of wisdom shall, like the more distinguished stars of heaven, be crowned hereafter with superior splendor?

LITERARY.

POETRY.—Without passion and fervor of imagination, there cannot be poetry, (says a writer in the Boston Rec. and Tel.) and hence it is, that the greater part of what is commonly called poetry, is nothing more than measured prose, or rhymed commonplace.

Indeed, as the most common ideas art-

fully dressed up, with obvious associations and present relations, meet the greatest number of comprehensions, such poetry is generally the most popular in its day; while the deeper elaborations of the philosophic head, and effervescent heart, find but now and then an admirer, and frequently require the existence of half a century before they are fully appreciated.

A comparative view of the utility of different branches of Education.

1. A fair hand writing, good spelling, a knowledge in orthography, arithmetic, and geography, are like *small coin*, such as *silver pieces and pennies*, that enable a man to travel every where, and to be at home in all countries. They are alike current in market-places and stores, and are equally necessary to men of all professions and occupations. To attempt to live in society without this *ready change*, is like attempting to live without air.

2. Natural and political history—the French and German languages, and a knowledge in the arts of promoting national happiness by means of free governments, agriculture, commerce, and manufactures, may be compared to *guineas, Louis d'ors, and half-joes*. They constitute the wealth of the mind, and qualify the men who possess them to become the pillars and ornaments of society.

3. The arts of communicating knowledge with ease and elegance, by means of *speaking and writing*, may be compared to *bank-notes*, which are very valuable and easily transferred from place to place, to the great emolument of society, without trouble or expense.

4. Astronomy, logic, and the *speculative* branches of mathematics and metaphysics are like *family-plate*, valuable in themselves; but proper only for persons of a certain rank, and entirely useless in the pursuits of the greatest part of mankind.

5. The Latin and Greek languages may justly be compared to *old continental money*. They are estimable only for the services they have performed. They resemble continental money further, in having injured or ruined all those persons who have amassed great quantities of them, to the exclusion of useful and necessary branches of education.

A FUTURE STATE.

GENNADIUS, a physician, a man of eminence in piety and charity, had, in his youth, some doubts of the reality of another life. He saw, one night, in a dream, a young man of celebrated figure, who bade him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which far exceeded the most enchanting harmony he had ever heard. To the inquiry, from whence proceeded these ravishing sounds, his conductor answered, that they were the hymns of the blessed in heaven; and disappeared. Gennadius awoke, and the impression of the dream was dissipated by the transactions of the following day. The following night, the same young man appeared, and asked whether he recollected him? The melodious songs which I heard last night, answered Gennadius, are now brought again to my memory. "Did you hear them," said the apparition, "dreaming or awake?" "I heard them in a dream." "True," replied the young man, "and our present conversation is a dream. But where is your body while I am speaking to you?"—"In my chamber." "But, know you not that your eyes are shut, and you cannot see?"—"My eyes are indeed shut."—"How then can you see?" Gennadius could make no answer. "In your dream, the eyes of your body are closed and useless; but you have others, with which you see me.—Thus, after death, altho' the eyes of your flesh are deprived of sense and motion, you will remain alive, and capable of sight and motion by your spiritual part. Cease, then, to entertain a doubt of another life after death."—By this occurrence, Gennadius affirms, he became a sincere believer in the doctrine of a future state.

The following remarks 'On publishing accounts of Revivals,' from the Christian Mirror, were received, as we were about to prepare an article on the same subject. As they contain our own views, expressed in a happy manner, we can see no advantage in trying to mend what is already so well done. We shall therefore lay them before our readers in the language of the Editor of that paper—*Con. Obs.*

The great object of all publications of this kind should be, to give glory to God. Whatever we do, whether we eat or drink, whether we speak or write, this should be our principal aim. The most appropriate

manner of effecting that object, is to give a simple narration of facts, without variation or exaggeration; so far as human minds can ascertain what facts are. The station of an editor is highly responsible and difficult, in regard to a selection from the various accounts which come within his notice; for it cannot be denied that there is a great variety in the accounts which are thrown upon the public, and with very different claims to credibility and acceptance. He is under strong temptations to meet the avidity of his readers, by a copious supply of these articles, without stopping to inquire into their intrinsic value. If he discriminates, selects some, and rejects others, he is liable to be accused of sectarianism, or some other improper bias. Therefore he is under strong inducements to republish articles, which do not satisfy his sober judgment; and to establish a character for impartiality and candor, at the expense of truth and the interests of undefiled religion. Too many have yielded to these inducements, and some revivals have been reported through the country, which would appear to judicious christians, if they could observe them on the spot, scarcely to deserve that character.—We have long felt the difficulties of this subject, and long wished to make known our ideas of the course proper to be pursued.

As conductors of a public journal, we always wish to know the writer of an account. No person ought to present such an account for publication, without giving his name. It is a matter of too great importance, and too much influence on the eternal destinies of men, to be published on anonymous authority. We speak now of original communications for our own paper. In regard to selections from other papers, concerning revivals at a distance, we desire to have the same knowledge as far as it is practicable. And we extend the same rule, not only to accounts written purposely for the press, but to extracts of letters, or notices in any other mode. We would know *who the author is*: for we wish to judge of his competency to give such an account. We would know whether he has been an *eye witness*; or whether he has received his information through one, two, or more persons besides. If so, we would be made acquainted with their accuracy and veracity, and with the competency of the original reporter.—We would know the *religious sentiments* of the author. It is obvious that his leading principles will have vast influence on his opinion of the work, and of course on the account he may give of it. For instance, if a writer believes that conversion precedes conviction of sin, he will reckon all convicted sinners as converts; thus including many whom we should not reckon ourselves, believing as we do that many have had convictions and never submitted to the Saviour. Or if a writer makes no distinction between alarm and conviction; and believes that a sinner may be pardoned and received, on merely crying for mercy to save him from hell, without having godly sorrow, we should receive his account with great hesitation, as we believe no such thing.

We wish to know whether the writer of such an account is a *judicious* man. We mean a man who can judge calmly and deliberately, and not from sudden impulses of feeling; who makes it a matter of conscience to declare the truth, without amplifying and exaggerating; who is content with relating what has actually transpired, without feasting the wonder of his hearers by narrating his *anticipations*.

We think it important to know *under what preaching* the revival has occurred; whether it has been the clear, faithful, and searching doctrines of the bible, or that incoherent, indiscriminating exhortation, which sometimes produces great apparent effects. Under some kinds of preaching, full of terror without light and instruction, and of encouragement, applied without discrimination; we should expect to witness much emotion, without a transforming efficacy.

Accounts of revivals should be written with great care. It is often injurious, to prepare them in an early period of the work, before opportunity has been given to prove its reality and define its character. When it is ascertained that the Spirit is indeed present in his power, it may be proper to state the general fact. But the lapse of a few weeks at least should be allowed, before we begin to number the people that have been born again.—It is almost needless to mention, that accounts of revivals ought never to trumpet the fame of the writer, or of any agent whose labors may have been blessed; and that the attempt to exalt a party or denomination, and adduce the work of the Spirit as evidence that they are the favorites of heaven, are peculiarly misplaced and unbecoming.

For the Circular.

RELIGION.

I sing Religion: heav'nly maid on high,
Sister of Truth and meek-eyed Charity,
What nobler theme can wake the Poet's lyre,
Than that, which gives to life its sweetest balm,
To death, the purest, brightest gift of Heav'n?
What nobler theme can rouse the soul to fame,
Than that, which plucks the thorns of poisonous
And makes a death-bed envious to the proud? [vice
What can elate, exalt, refine the soul,
Like this, the essence of the Deity?
Or what gives room for pride in feeble man,
Like that, which death himself cannot destroy?
Which worlds on worlds, with all their golden
Can never buy. Could man, dejected man (store,
Call down a thousand stars from distant orbs,
And each bright star ten thousand times as large,
Transform'd to diamonds of purest ray,
Religion still would far outweigh them all,
And far outshine the brightest of the throng.
It is the light of God, the soul of light,
The pure unsully'd essence of his blood;
What time our Saviour on the mountain dy'd,
Humbly atoning for a world of sin.
God is the fountain, the blest orient sun,
From whence the rays of blest Religion fled,
And found a habitation on this earth.
Who then would give it to the wealth of worlds?
Since worlds & wealth can't rescue from the grave
Nor save the wretched from the pangs of hell.
I would not give it for the universe,
Though it were hung with golden worlds all o'er,
Numerous as sands on ev'ry shore on earth,
And ev'ry grain ten thousand multiply'd;
Since 'tis the price I pay for paradise;
And paradise is purchas'd for no less.
Why not exchange for such a vast amount?
Because my soul's immortal. But those suns
Which hang yon fields around in pomp's array,
Shall soon expire, nor leave one trace behind.
And shall not paradise as well expire,
When time shall tumble down eternally,
And lose his life amid the gen'ral wreck?
No: time is but a remnant left to burn
His short'ning wick, and leave the world in night:
But thou, my soul, in immortality
Shalt ever flourish in eternal day,
When all those worlds to atoms shall be dash'd,
And crumbling, sink, to primal Chaos' gloom.
Robed in Religion, thou shalt take thy flight
Beyond the stars, where brighter suns shall shine;
And one eternal Spring shall smile with joy.
O what a ransom did our Christ perform,
When like a lamb, he gave his blessed life
In crucifixion, this poor soul to save;
And snatch it from the yawning gulph of hell!
Then let me sing, till all the earth rejoice,
Nor thou, dark infidel, do thou essay
To crush my harp of minstrelsy, for I
Have woo'd the blest Religion to my breast,
To guard my way, up to the gates of Heav'n.

MILFORD BARD.